TOWN
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CHURCH

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The Minister and Rural Development*

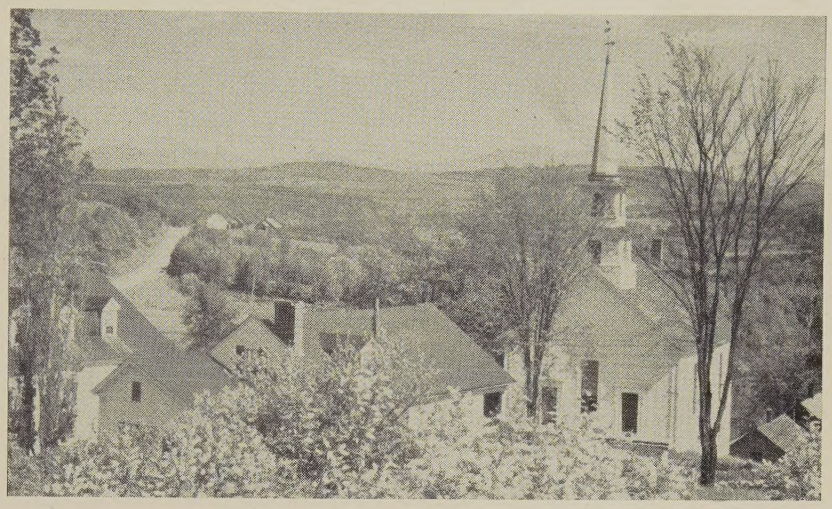

Photo by Eva Luoma

By HARLLEE BRANCH, JR.

• A vast and dramatic change is taking place in the rural areas of America. Machinery is rapidly replacing human and animal labor on the farm, and there is an accelerated trend toward large-scale corporate farming in all parts of the nation. Farming has become a business—a competitive business. This has been good for those farmers in commercial agriculture who have been able to adapt and to become businessmen. However, it has spelled trouble, and in some cases even disaster, for those farmers who either could not or would not change to the new methods and technologies.

At a Rural Development Conference in Memphis last June, we were told that 91% of our nation's total agricultural output is today produced by only 44% of those listed in the census as farmers. The other 56% of our farmers produce only 9% of the crops. This means that a large portion of the people who still live on farms are only marginal producers and their incomes from farming are inadequate for the maintenance of decent standards of living. Boys and girls born on the farm, and who a few generations ago might have been expected to devote their lives to agricultural pursuits, are having to leave the farm and even their parents are forced to seek full or part-time industrial employment in nearby urban centers. This has resulted in the drying up of many small rural communities and the conversion of once happy and prosperous villages into blight areas. Governmental experts tell us the problem is likely to grow more acute with each passing year.

Something must be done to revitalize and enrich our rural communities. And the only permanent and worthwhile solution is one which will give the displaced farmer and his family a chance to fully develop and utilize their God-given talents; one which will satisfy their cultural, spiritual and aesthetic hungers; and one which will provide opportunities for useful and remunerative employment. A way must be found to awaken the rural communities from the lethargy into which many of them have fallen under adverse economic pressures.

The need today is for rural ministers with sympathies broad enough to encompass every community need,

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* From an address at a Town and Country Institute, Emory University, Georgia.

In This Issue

Harllee Branch, Jr., who writes about "The Minister and Rural Development"—Page 1—is President of the Southern Company (a holding company for Alabama, Georgia, Mississippi, and Gulf Power Companies). He is an active churchman, serving as elder in the Trinity Presbyterian Church in Atlanta, Georgia.

On Page 5 we publish "Five Freedoms for the Family Farm," by Clinton W. Hess, Secretary of the Minnesota Farmers Union.

In a parish covering 102 miles in Northern Wisconsin, the pastor saw miracles happen and considers these "the best reward any minister can have." G. Willard Gray tells about his experiences on Page 7. His address is Wabeno, Wisconsin.

For the story of the Southern Appalachian Studies, see Pages 8-9.

Benjamin F. Andrew, Executive Secretary of the New England Town and Country Church Commission, tells about the aims and aspects of the Commission on Page 10.

On Page 11, Robert Brightman, pastor of the Harrington Methodist Church in Maine, tells about the West Washington County Group Ministry in that state.

For a description of "The Pasiak Farm in New York's Mohawk Valley," turn to Page 12.

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and with the will and enthusiasm to martial the community's total resources in achieving needed objectives. For it is obvious that the ultimate responsibility for community improvement must rest with its own citizens.

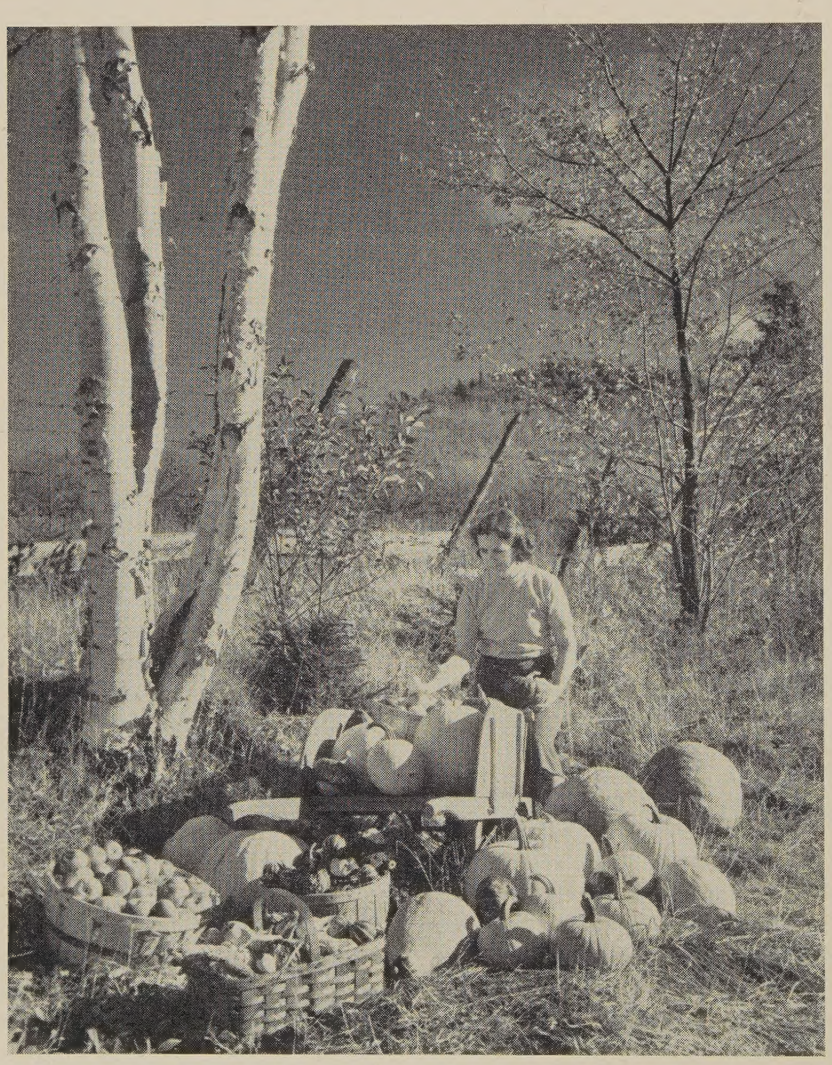
Industrial Activity

It is commonly agreed that a rural community, if it is to survive under today's conditions, must have sufficient industrial activity to provide employment for its citizens and the financial resources needed for the support of the community's public services. But a community cannot obtain an industry just because it wants an industry. Nor can it achieve industrial development merely by clearing and leveling off great tracts of land and installing the kind of utility facilities generally associated with industrial activity. To get an industry—a worthwhile and constructive industry—a community must prove itself worthy, and the competition is terrific.

Managements approach site selections with extreme caution. Indeed, there has developed in America a new cult of experts professing specialized competence in this field and whose advice, together with that of architects, engineers, land agents and production planners, is heavily relied upon by businesses planning new and expanded operations. But the final decision is more likely than not to be influenced by the same sort of factors as those which influence an individual in selecting the place where he wants to establish his home and rear his family. The intangibles outweigh such factors as freight rates, power costs, tax differentials and the like.

What are those intangibles? They are numerous, ranging from political climate to worker attitudes, but many industrialists with whom I have talked have declared that the two things they and their site selectors invariably check on are schools and churches. They know that no industrial activity, regardless of how well-planned and directed, can hope to succeed in a community where the people are indifferent to education and religion. Some months ago I heard the head of an important American business declare that he would never undertake to establish an office or a plant in a community where God has not first been welcomed.

The job of rebuilding rural America is much bigger than mere industrial development. It must be aimed at making our rural communities better places not only for making a living, but for living itself. It must include the establishment of sound cultural, spiritual and social values as well as the creation of new economic opportunities. Indeed, if we put first things first in this important enterprise, we will start with the improvement of the cultural and spiritual environment, for that is the only sure formula for economic improvement and industrial growth. Therein lies a glorious opportunity and a stern challenge to the rural ministers of America.



Winston Pote from A. Devaney, N. Y.

Prayer

• God of our fathers, ancient of days, to whom a thousand years are as a day, set our feet upon that deep foundation where yesterday, today and tomorrow are the same, and lift up our eyes to see the vision of thine eternal purpose, fulfilled from age to age in the faith of thy servants. Forgive our presumption and ambition; deliver us from the fret and worry of frustration; ground our hearts in the grace of meekness, and keep us always in the path of humbleness and peace, that we may serve our Lord in all the things we do. *Amen.*

—Samuel H. Miller
Reprinted from
Prayers for Daily Use

Baptist Parish Wins Award

• The fourth annual award made by Central Baptist Theological Seminary to the Rural Baptist Church of the Year went to the Burke-Lucas Baptist Parish of Burke, South Dakota.

Members of the parish were honored on March 10 at the tenth annual Rural Church Emphasis Week banquet held at the Seminary. As a symbol of achievement the Burke-Lucas Baptist Parish received a beautiful plaque to be permanently displayed.

This award is given by Central Baptist Seminary on the basis of carefully screened nominations made by religious leaders from throughout the midwest area. The selected church must have achieved proficiency in ten categories and especially in community outreach and service. The Rev. L. Tom Harlan is the pastor of the Burke-Lucas Baptist Parish.

Burke, population 800, is the Gregory county seat and community center which includes the neighborhood of Lucas in Southeastern South Dakota.

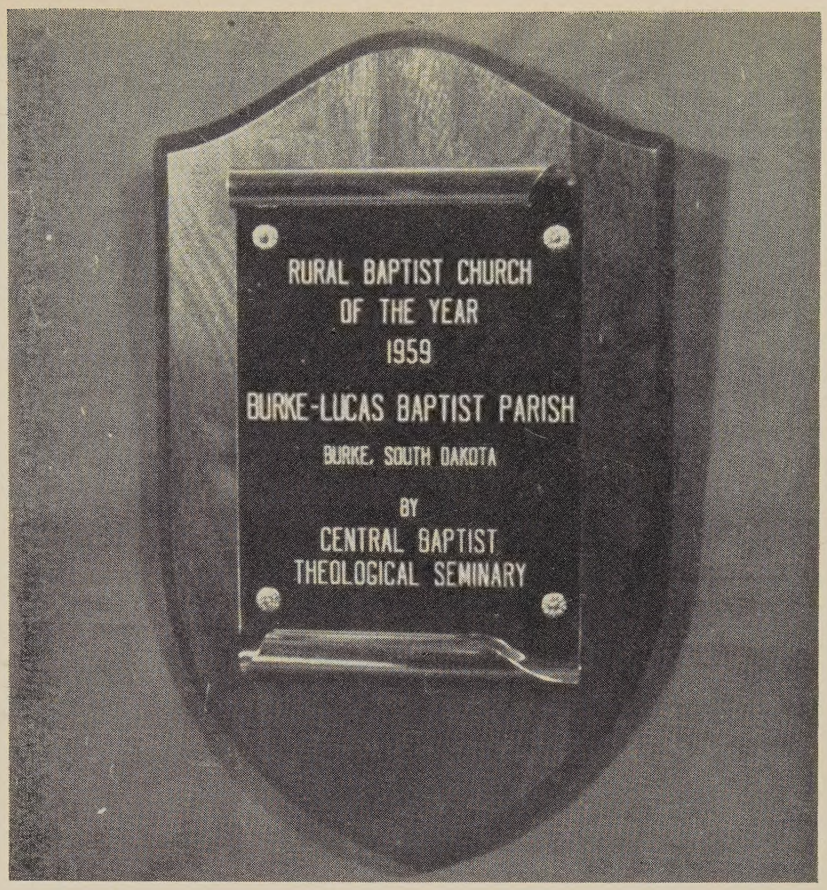
These two Baptist churches have cooperated in what is commonly called a larger parish for most of fifty years. There are many ways in which these two churches function as one. They share in supporting the pastor, have a combined youth program, and purchase major equipment together.

The combined resident membership is 150 and the budget totals a litle more than $17,000.

Of special significance is the parish sponsored community-wide recreation program for all ages. The influence of this parish has been felt throughout the community and state. Many rural areas remain discouraged but this small community built a hospital and clinic without outside help and recently secured the services of a druggist, veterinary, and physician.

Last year the award went to the Ollie, Iowa Baptist Church. Other churches so honored have included the Baptist churches of Gem, Kansas, and Kearney, Missouri.

—Henry A. McCanna



Plaque Awarded to the Burke-Lucas Baptist Parish

Southern Rural Ministers Honored

• Rural Ministers of the Year from each of the thirteen southern states were honored at the annual banquet of Emory University's Church and Community Workshop at the Protestant Radio and Television Center in Atlanta, Georgia.

The ministers recognized for outstanding work in rural churches included the Rev. Clifton J. Freudenberg of the United Church of Christ, Orange Grove, Texas; the Rev. Campbell Garth Long of Grandfield and Waurika Presbyterian churches in Oklahoma; Dr. A. J. Walton, professor of rural church work, Duke University, N. C.; and the Rev. Marion H. Hare of the Welcome Baptist Church, Anderson, S. C. The Rev. Wilson Montgomery Stitt of the Episcopal churches in Powhatan, Cumberland and Amelia counties was Virginia's winner; and Dr. W. O. Parr of Butler County Cumberland Presbyterian parish was selected from Kentucky.

Other Rural Ministers of the Year are: the Rev. Charles O. Dameron, W. Va.; the Rev. R. M. Dickson, Tenn.; the Rev. W. F. Appleby, Ark.; the Rev. Seth Baggett, La.; Dr. William M. Suttles, Georgia; Rev. Hollis Kitchen, Ala.

The rural ministers are selected jointly by the editors of the *Progressive Farmer* and the officials of Emory's Church and Community Workshop. The workshop is designed as a study of trends in agriculture, labor and industry, and world problems, and the implications of these movements for church work in the South. Dr. G. Ross Freeman of Emory is director of the Workshop.

Dr. H. B. Trimble, dean emeritus of the Candler School of Theology at Emory, gave the address at the recognition dinner. His evaluation of southern problems and prospects served as a climax to an intense two weeks' study of the South by the 125 ministers participating in the annual program.

Harvest Festival

• From earilest times, people of all lands and faiths have celebrated the harvest—in primitive folk festivals, in the great Hebrew feasts of Succoth and Pentecost, in the English "Harvest Home," the German "Erntedankfest," the Scottish "Kirn."

Although a few groups, such as the Lutheran, Reformed, Brethren, Mennonite and Moravian, have maintained the tradition of the "harvest home," the cycle of growth and fruition, with its evidences of mystery and providence, has a vital meaning for all mankind—city-dwellers and country people alike.

The Harvest Festival may be held from August to November, but September and October are the most suitable months. It is best to keep it as a special day, apart from homecomings, aniversaries, rally days and annual meetings. Since decorations and offerings play such an important part in this festival, it must be held when suitable produce is available. The flowers, fruits, vegetables and other produce used as decorations and brought as thank-offerings may be given to homes, hospitals and other charitable institutions, or they may be distributed among the sick and needy in the community. Cash offerings for missionary and charitable purposes may also be received at this time.

The annual Order of Service for a Harvest Festival is now ready for distribution. Designed for use by a congregation, it calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season. This year's leaflet was prepared for the Department of Town and Country Church, National Council of Churches, by the Rev. Richard O. Comfort, formerly director of the Department, and presently Director of Village Church Work for Agricultural Missions, Inc.

This order of service may be procured from your denominational home mission board or from the Department of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies. Carriage extra on quantity orders.

Charles Otis Gill

• The Rev. Charles Otis Gill, who served prior to World War I as secretary of the Commission on the Church and Country Life of the Federal Council of Churches, died at Staunton, Virginia, June 2, 1959, aged 91. He had retired in 1930, after serving the Congregational Church at Hartland, Vermont.

Mr. Gill was author, with Gifford Pinchot, of *The Country Church* (Macmillan, 1913), presenting mainly results of studies of rural churches in Windsor County, Vt., and Tompkins County, N. Y.; and also of *Six Thousand Country Churches* (Macmillan, 1919) containing information about rural churches in all the counties of Ohio. He wrote the introduction to *The Church and Country Life* (Missionary Education Movement, 1916), reporting a national conference on the Country Church, held at Columbus, Ohio, 1915, which was addressed by President Wilson.

The book, *The Rural Church and Community Betterment* (Association Press, 1911) records that one of the participants in a national rural church conference called by the International Committee of the Y.M.C.A. in 1910 was the Rev. C. O. Gill of Hartland, Vt.

The obituary account in THE NEW YORK TIMES, June 3, 1959, makes reference to certain of the above mentioned activities and also reports that Mr. Gill played tackle for Yale on the football team of 1888, which was undefeated and never scored upon; that he was named in the first All America football team (1889); that he played on Yale elevens from 1885 through 1889; and that in the famous team of 1888 one of his co-players was Amos Alonzo Stagg, who later became one of football's most illustrious coaches.

—B.Y.L.

Disciples Rural Minister of the Year

• At the Oklahoma State Convention of Christian Churches (Disciples of Christ), held April 26-29 in Ponca City, the Rev. R. T. Davies, minister of the First Christian Church in Heavener, was selected and named "Rural Minister of the Year" for that state.

Mr. Davies was born in Senghenydd, South Wales. He received his formal education at Aberystyth, North Wales. Here he received the equivalent of an A.B. Degree. He then attended Oxford in England for two years, and received the equivalent of the Bachelor of Divinity Degree at Edinburgh, Scotland. He came to the United States as a young man and attended Chillicothe, Missouri Business College, 1928 and 1929 and later attended Barnes Business College in Denver, Colorado, 1933 and 1934. He has spent fifteen years ministering to churches in town and country areas of the U.S.A.

Significant has been the work and accomplishments of the church at Heavener, Oklahoma under the leadership of Mr. Davies. The church has survived a split within the congregation and has come back in a wonderful way. There have been 36 additions to offset the 32 members that withdrew and established the "Fundamental Christian Church." The church has $6,000 in a building fund. The sanctuary and parsonage were recently repaired and redecorated. The Sunday school rooms and nursery were air-conditioned. The church is now functionally organized and through concentrated efforts the giving per capita to missions was $7.36 last year.

The Davies family consists of Bob, his wife, and three children. Mrs. Davies is active in the church, although she teaches English in the high school. The daughter, Mike, who is 16 and at home, is also active in many phases of church work. They have a son who is married and living in Muskogee, Oklahoma. They also have another daughter who is married.

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Five Freedoms for the Family Farm*

CLINTON W. HESS

• Times have changed. But with the changes we do not have to sacrifice the morals of our age, either as individuals, or as an industry. Agriculture as an industry has certain responsibilities, and these responsibilities must and can be met only by our family farm system of agriculture. To assume our obligations we shall need courage even greater than that shown by the early pioneers. We shall need faith with works on the part of all of us. Today, we also need more dirt-farmer thinking on the part of those who would be agricultural leaders, rather than for them to rely on what some people think of as statesmanship.

Today, in agriculture, as well as in all other phases of life in America, everyone is concerned about freedom. But freedom is something like the morning dew which can disappear in the heat of the sun. Or it can be something like the satisfying rain which can soak into the parched soil, but which, if it comes down too long without restriction, can wipe away in a disastrous flood the monuments of civilization. Freedom can be like the beauty of a snowflake, which when driven fiercely by the wind, can immobilize our society. Freedom, like happiness, is a vapor, which, when we reach for it, parts before us. My freedom may be your oppression. Freedom for the family farmer may be restriction to the corporate farmer.

In view of our concern for the future of the family farm, and everyone's concern for freedom, I should like to discuss what I have listed as the Five Freedoms of the Family Farm:

1. The freedom to put into effect a farm program for farmers.
2. The freedom to build our own business enterprises—our cooperatives.
3. The freedom to organize for our mutual benefit.
4. The freedom to maintain our rural community.
5. The freedom to provide an abundant supply of health-giving food at reasonable prices to the consumer.

When the boundaries of civilization were extended into the frontiers of America, a new concept of economic-social life was born. In the family farm man produced what was, psychologically speaking, a "hybrid." It was both management and labor. This concept did not exist in Europe, where management had been the aristocrat, and labor was the serf. Those who think of themselves today as management often still frown on this hybrid; thus we can account for the many examples we find where Main Street displays such a warm feeling for the suit-case farmer and the farm operator who tries to be pure management.

Let us take these freedoms one by one:

A Farm Program for Farmers

It has long been the desire of true farm people to have an agricultural program for the farmer—not for the processor, or the speculator, or the land merchant. The trend of research and interest lies dangerously in the direction of more and more concern about the agricultural processor and the agricultural industrialist, and of less and less concern about the actual problems of the farmer on the land. As more non-producing agricultural interests gain more freedom for themselves in the field of farm programs, the farmer and his family will surely lose their freedom. It is quite certain that freedom for the speculator means a loss of freedom for the farmer in regards to a price program. And conversely, a program which will keep the family farmer in business means a loss of freedom to the

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* From the Annual Report to the Minnesota Farmers Union, November 24, 1958.

(Continued from Page 5)
corporation that would like to integrate downward into the production of farm commodities. The groups with the best public-relations program will probably find quickest favor.

Cooperatives

Valuable work is being done in the field of cooperative business. Those of you who follow closely the roll of our cooperatives realize that none of this growth has come about automatically, and also that if we wish to retain the freedom in the market which the strength of our cooperatives gives us, we will have to continue to be most vigilant. It will be more and more true as the pressure against our cooperatives mounts. The coop is a valuable tool in the business of farming.

To Organize for Mutual Benefit

The threats to the success of true farmer cooperatives as well as of our farm organization come from without and within. From without, there are those who for economic reasons seek to destroy the unity of farm groups. Unorganized farmers can be taken advantage of not only by the professional man whose freedom calls for clear economic sailing over the rights of the farmer, but also by the spokesmen for agricultural interests who seek to confuse farm people on the issues at stake. Organization can meet both of these challenges by providing information to the farmer with which he can offset the deliberate attempts to deceive him. The organization can, of course, also help the farmer to take his sentiments to the arena of action, whether it be the public mind or the halls of congress.

From within, the danger lies to some degree with those of us who are complacent. One of our general human weaknesses is the failure to recognize that work needs to be done if our institutions are to survive. Since our coops and farm organizations are also subject to other human failings, we are occasionally threatened from within by those who, for private gain, would sidetrack the goals of our organization.

Maintaining the Rural Community

We need to recognize that the attitude toward the rural community, including the rural business community, is to a large degree dependent on the attitude of the businessman on Main Street, as well as that of the farmer. Businessmen, using techniques of good salesmanship, have for a long time tried to make the farmer feel that he was lucky to find the market for his goods and the supplies he needed for production. Perhaps farm people are going to have to reverse this process and make the businessman on Main Street thankful that he can do business with the farmer. Significant indeed is the rapid growth of vertical integration in its relationship to the rural businessman.

There is no question but that the integrating feed company or processing company will, in its hurry to get things done its own way, by-pass Main Street, whether it is the banker or the hardware dealer. Large companies will borrow money from New York, Chicago, or Boston, and they will get their farm supplies at wholesale, by carload lots. If the farm family fails, so will the rural businessman.

Food

Freedom to provide an abundant supply of health-giving food at reasonable prices is a freedom for the farmer and the consumer. The only ones who can benefit if the farmers lose this freedom are the profit-takers of the food-handling concerns who, through a monopoly control, would be able to administer prices completely to their own satisfaction. Our ability to produce food abundantly will depend on our ability to retain the family farm system of agriculture. In an administered pricing policy, such as present-day businesses use, they, of necessity, restrict production sufficiently to be able to maintain their administered price. This policy, carried to an extreme in the food industry, especially if production should be covered by the same pricing formulas, due to monopoly control, would raise the cost of food to a prohibitive level. It would also remove the pattern by which so many farm people have demonstrated so clearly their concern for their fellowmen.

The general pattern of our progress in agriculture, in which it appears that fewer and fewer people will be controlling more and more of our production resources, is alarming to a great number of people. Perhaps the most striking remark I have recently heard came from a woman who had been here in America only a short time, having escaped from the Communist oppression. She said that it appeared that we were moving directly into the very situation which had brought on communism over there. She referred to the system of large tracts of land under one ownership and the sharecropper and peasant that went with it. She had seen it first-hand. We are apparently too close to it to see it.

We take pride in the proposition that freedom for the family farmer, based on a sound price and production program, carries with it the finest of democratic principles, bringing the greatest good to the greatest number of people, truly in the spirit which made our nation great.

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200 Americans Join Workcampers Overseas

• Near the Halls of Montezuma, the shores of Tripoli and in 24 other countries in all directions, 200 American young adults—about one-half of them girls—are helping others this summer in Ecumenical Work Camps. This is the 13th year in which Christian young people have worked together, repairing war damage and cleaning up after floods, building schools and playgrounds. A project of the Youth Department of the World Council of Churches, it is administered in this country by the Ecumenical Voluntary Service of the United Student Christian Council, affiliated with the National Council of Churches. Campers pay their own expenses, although some assistance is available to young adults 19-30 who are recommended by an interdenominational committee of the Ecumenical Voluntary Service.

It Happened in Northern Wisconsin

G. WILLARD GRAY

• In three northern counties of Wisconsin, where the population is declining, economy is low, and forty-four percent of the people are unchurched, I serve three Presbyterian churches. I am often asked why I stay in this area, when there are so many other opportunities. My answer is: "Because I have seen miracles happen and these miracles are the best reward any minister can have."

Wabeno

At Wabeno, there were ninety-six members on the church roll when I came, but attendance was poor despite the fact that the church served all who were not Roman Catholic or conservative Missouri or Wisconsin Synod Lutherans. For six months after I came the possibility of starting a building improvement program was tossed around, but it was given up as a hopeless dream. The women insisted that they wanted indoor rest rooms, enclosed front steps, and they would not settle for the small chancel that the men thought sufficient. Then one of the elders announced that he knew someone who would give $3,000 if the congregation would raise a like amount. This was wonderful, but for a congregation that found it difficult to raise an annual budget of $3,500, the likelihood of raising an additional $3,000 seemed far remote.

Suddenly things happened. The finance committee found eighteen persons who would each give $100; Sunday school children and women saved pennies; even the filling-station operator gave three cigar boxes full of pennies. The day we reached $3,000, the bank cashier called and said, "There is a $3,000 check here to be added to the building fund." To this day no one knows the name of the donor. People continued to give and the improvement project, which was to have taken three years to complete, was paid for in eighteen months. This totaled $11,600 instead of the $6,000 originally planned for.

Now the church is planning for improved sidewalks, an enlarged kitchen, and an organ.

But the spiritual results of this campaign is a miracle in itself. The church that used to have from ten to fifteen souls at a Sunday service now averages eighty-five. The audience is made up of a mixture of professional people, middle-class people, and very poor people. The Sunday school that averaged an attendance of twenty-six now averages more than seventy. The choirs, led by a school teacher, practice four hours every week. The Youth Fellowship has grown from eight to twenty-two. The church now claims 141 members. This in an area where the population has declined some forty percent in twenty-five years.

Lakewood

My Lakewood church, fourteen miles down the road, was a struggling Congregational church. Sometimes the doors were locked, for no one knew when they would have a minister. Two years ago ten members asked to become Presbyterians. Now there are twenty-seven members but many resort people attend during the summer months. The twenty-seven members have redecorated the church inside and out, and have added a new furnace.

White Lake

My White Lake church, thirty-seven miles down the road in an ingrown community, is attended by sixty-one families. These families have redecorated the church and have met their budget, and the women sew and knit for the needy.

Team Work

The reason for these miracles in a parish of 102 miles? Well, there are so many! It is the church's job to bring out the many hidden talents in every community. This has meant some 1,000 calls a year on 223 families, fifty percent of whom are unchurched. It is a team business although I am the only paid member of the team. I was trained as an agricultural missionary and my wife had training in home economics. In addition, we both have degrees in Christian education. We work together as a team—we even did the painting, scrubbing and waxing in our manse to make it more attactive.

Perhaps the secret of building a happy Christian community is for the minister and his family to set an example. Although we were new comers two years ago, my wife was chairman of a dinner to honor one of our elders and a doctor who had served the community for forty-six years. With her worked eighty-eight women of different denominations (Roman Catholic and Lutheran, as well as other Protestants). I found myself working with the professional people of the community, yet ended up mimeographing programs, ordering placques, and trimming floats.

For two years my wife has worked in the women's organizations and played for Sunday services in all three churches. She also has been accompanist for the consolidated school district festival. At first the young people did not care to memorize their music and received poor ratings. But this year good ratings were received and three of the groups were entered in the State contest. In addition, our church is the only church that gives a 90-minute band shell program in the summer to an audience of 500 to 1,000 tourists.

The rewards of serving rural churches? When people know they have a minister who loves each person, they respond. Improved buildings . . . new members . . . teaching rural youth . . . the unexpected birthday party for the lady of the manse with gifts for the whole family because "you give unceasingly to the church and community of your time and talents and effort" . . . these are worth-while rewards. So far as money is concerned: it is difficult to tithe, but it is possible and a *must*. There

(*Continued on Page* 9)

Origin and Purpose of the Southern Appalachian Studies

DR. W. D. WEATHERFORD

• In 1953 the Board of Trustees of Berea College voted to develop and present WILDERNESS ROAD, a drama about the life and culture of Appalachian Mountain people. Those responsible for the drama project came to realize more exact data was needed if a comprehensive program for life in the mountains was to be undertaken. Dr. W. D. Weatherford, appointed to develop WILDERNESS ROAD, approached President Hutchins about bringing together representatives of various mountain denominations to discuss conditions, particularly in religion, and study how these denominations could develop a larger religious life in the mountains.

The first conference was held in the summer of 1956 with representatives of eight denominations present. This group found there was not suitable data available on which to base a forward-looking program. The conference sent a delegation to President Hutchins to ask two leading questions: (1) Would he encourage a comprehensive Study of Mountain Life and Conditions, with headquarters at Berea College, and (2) Would he allow Dr. Weatherford time to find funds for such a study? President Hutchins consented and the conference began planning a study. Everyone quickly saw that only with complete data of current problems—economic, educational, health, and social—could the church face its real problem in the mountains. No such body of data was available. The last survey of the mountain region had been made nearly thirty years before by government agencies. In this study Elizabeth R. Hooker, then with the Institute of Religious and Social Research, made an intensive investigation of conditions in seventeen rural counties. The study was published by the Government Printing Office in 1935.

The conference wished to discover:

1. The present status of life in the Appalachian Mountain Region —the immediate and ultimate needs;
2. Both good and bad changes since the study of 1935;
3. The forces causing large migration from country to city, mountain to industrial regions, plus the effect such migration has on the migrants, the communities they migrate from, and the communities they migrate to;
4. Agencies now working in mountain communities, how adequate is this work, and other agencies needed to produce better results;
5. Which of these agencies have simply gone along with existing conditions and which have undertaken changes for the good;
6. Ways and means of helping mountain communities to develop cooperation within themselves and with other communities, or in other words, undertake their own salvation;
7. New sources of income, such as industrialization, how it can help a mountain community, and how it may bring new problems;
8. Ways to evaluate the present activities of the church and to increase such activities;
9. Progress made in the last 25 years in the counties investigated by Miss Hooker;
10. The whole condition of education, health and legal-political life in order to work out with experts ways and means of further progress;
11. Problems of population growth; and
12. The condition of Arts, Crafts, Music, Literature of the Mountains, and the utilizing of them for a satisfying life.

SOUTHERN APPALACHIAN STUDIES is a region-wide study of the social, cultural, and economic conditions in 190 mountain counties of Alabama, Georgia, Kentucky, North Carolina, Tennessee, West Virginia, and Virginia. Research in sixteen topics covering the range of the life of the region is now being carried on in colleges and state universities by an outstanding group of research scholars.

The study was to be under an able committee, now consisting of 22 persons representing fifteen mountain denominations. Every state university in the Southern Appalachian territory has heartily cooperated in providing—with a few other agencies such as T.V.A. and independent and church colleges—a staff of nineteen trained workers heading up the study.

The Ford Foundation gave $250,000 for the study, and Berea College is custodian of the funds. The committee of twenty-two is the directing agency, which works through a Central Staff composed of Dr. W. D. Weatherford, Director of Administration; Dr. Thomas Ford, Director of General Research; Dr. Earl Brewer, Director of Religious Research; and Dr. Rupert Vance, Research Consultant.

The study was started June 1, 1958 and will be finished, it is hoped, by June 1, 1960. Then the work of implementing findings will be pushed vigorously by the Board of Directors as a body, and by each individual board member through his own particular agency. The result should be, and we believe will be, a great forward program for better life in the mountains.

—Reprinted from *The Berea Alumnus,* May 1959

• Imitation is like charity: when done for love it is lovely; when done for show it is hateful.

—John Ruskin

Research in Religion in The Southern Appalachians

EARL D. C. BREWER

• Research in religion of Southern Appalachian Studies is working along three fronts; each is related to an earlier survey by E. R. Hooker, *Religion In The Highlands,* 1933. Since present work is now in process, only a brief provisional report can be made under each heading.

1. Church Membership Trends

In 1926, there were 1,522,986 church members reported in the 190 county area under study, with an increase to 2,238,050 by 1952, an average annual rate of increase of 1.8 percent. The 1926 data came from the U.S. Census of Religious Bodies; the 1952 data was compiled by the National Council of Churches. Different methods were used in gathering these church membership figures and the data for the two periods are only roughly comparable.

In 1952, there were 13,387 churches in these mountain counties, which amounts to one church for 436 persons compared to one church for every 824 persons in the United States.

The population of the mountain area increased from 4,771,813 in 1930 to 5,833,263 in 1950, an average annual rate of increase of 1.1 percent. Religious membership was 34.2 percent of the mountain population in 1930 and 47.0 percent of the total population of the United States. At mid-century, 44.2 percent of the mountain population was claimed in religious membership, while this was 57.0 percent for the country as a whole.

Thus, there are more churches and fewer church members in proportion to the population in the mountains than in the rest of the country.

2. Field Studies of Churches

In the earlier work, the churches in seventeen rural counties were investigated in terms of size of membership, budget, Sunday School program and related items. A sample county from each economic and metropolitan area in the mountains has been drawn for more intensive field study.

The 24 counties in which field workers will be studying religion and the churches this year are:

ALABAMA
- DeKalb County

GEORGIA
- Dade County
- Towns County

KENTUCKY
- Boyd County
- Laurel County
- Leslie County

N. CAROLINA
- Asheville City
- Transylvania Co.
- Burke County

TENNESSEE
- Chattanooga City
- Knox County
- Cumberland Co.
- Sevier County
- Carter County

VIRGINIA
- Roanoke County
- Dickenson County
- Grayson County
- Allegheny County
- Rockingham Co.

WEST VIRGINIA
- Charleston City
- Nicholas County
- Preston County
- Mingo County
- Pendleton County

The plan for these field studies is to locate all the churches of all denominations in randomly selected minor civil divisions of these sample counties or cities. After locating at least fifteen churches, ten will be selected for general study and three of these (of different denominations) will be chosen for detailed study. Thus, at least 360 churches will be located, 240 of them studied in general, while 72 churches will get intensive investigation.

These 72 church and community studies will deal with the church as an organization together with the attitudes and participation of church leaders, members and nonmembers in religious and community affairs. A special feature will be the collection of tape recordings of sermons, talks by laymen and group discussions of religious beliefs and their significance for daily life.

The denominations sponsoring this project have made special provisions for support of these field studies beyond the original grant of funds.

3. Missionary Enterprises and Schools

In the 1933 study, 219 missionary enterprises were reported in 94 counties, supported by 21 religious bodies and philanthropic agencies. Letters and questionnaires are being mailed to over 400 such enterprises in this study. Records indicate that many mountain missions have been closed since 1930 together with, in several cases, the tiny post offices which served them. Yet others have been opened and the nature of the changes taking place here must await the results of the field study. On-the-spot investigations will be made of a selected number of these missionary enterprises.

—Reprinted from *The Berea Alumnus,* May 1959

Wisconsin

(*Continued from Page 7*)

is never any money left over but the rewards are far greater because we have given of our means, and the people respond accordingly.

It happened in northern Wisconsin in an area where there is much concern about declining population and church instability—in an area where Christian values are minimized and growing churches seem a miracle.

A Call to Give Thanks

Praise God for wheat so white and sweet
With which to make our bread,
Praise God for yellow corn
With which his waiting world is fed,
Praise God for fish and flesh and fowl,
He gave to man for food,
Praise God for every creature
That he made and called it good.

—Anonymous

Winston Pote from A. Devaney, N. Y.

The New England Town and Country Church Commission*

BENJAMIN F. ANDREW

• The effectiveness of the New England Town and Country Church Commission depends first of all on a clear understanding of its limitations. Its scope as an organization has narrowed with the growth of the State Councils of Churches. It is no longer the business of NETACCC to organize or develop cooperative or united parishes of any type in local communities. Our relationship to the Town and Country Departments of the State Councils of Churches is purely a cooperative one.

What then are the distinctive and distinguishing aspects of our Commission?

1. *We are an interdenominational fellowship of individuals*—interdenominational in the sense that we hold our church membership in different denominations. We are primarily a fellowship, not an organization. In this fellowship each person speaks only for himself. Denominational or Council officials may be members of our fellowship but they speak only as individuals, and not in their official capacity.

2. *Our primary concern is the Town and Country Church.* It is well for us to remember that we are laborers within the sphere of Town and Country Church work in New England. The parishes we serve may be small, but such smallness permits greater attention to meaningful personal relationships between pastor and people. We minister to man as a part of, not apart from, family, neighborhood, and parish life.

3. *We are Witnesses at the Local Level.* Our primary job is to witness by work and word to the effective functioning of God in the life of the town and country parishes we serve. We are not just doers of good. If we answer human need, it is because He is calling us through such need.

4. *We provide tools for sharing at the New England level.* NETACCC offers the opportunity and means of sharing our local parish experiences on a New England-wide basis. These may be listed under three main heads: (1) The Mid-Winter Planning Meeting; (2) The Ocean Park Conference in June with its program of lectures, worship seminars, and opportunities for free fellowship; (3) The research and Sharing Committees which funtion throughout the year.

Our Research and Sharing Committees fall into three main categories: (1) Those which designate the field of spiritual research—evangelism and worship, Christian Education, Church and Community Relations, and Social Education and Action; (2) Those which have to do with public relations—Rural-Urban, and Theological Seminaries; (3) Those which provide the tools for sharing—Radio, TV and Literature.

The concept of our committees, their number, and the basis of membership on each, will undergo change as we grow year by year.

Relationships to State Councils

First of all we help stimulate a creative interaction between the two. To illustrate: A year ago at Ocean Park one of our workshops was on "Tensions at the Local Level." As a result the Town and Country Department of the Massachusetts Council of Churches followed this up with a one-day panel discussion on Protestant-Catholic tensions at the local level. This was participated in by two Roman Catholic priests, duly appointed by their Archbishop, now Cardinal Cushing.

A Total Strategy

But we cannot work in isolation. Our very limitations compel us to seek a more understanding relationship to the urban or inner-city parish, and when we follow that lead we make some interesting and rewarding discoveries. We each face a dwindling and changing population area; we are each challenged with the necessity of relating the church

* From a Statement by the Executive Secretary.

more adequately to the needs of the area served, and we each sense the fact that there is no adequate answer to those needs apart from a more united spirit and program.

But that is not all. We have now a third type of parish which has attracted the attention of Protestant America because of its tremendous growth in population. It is at the boundary or meeting place of the rural and urban parish. Its designation, rurban (rural-urban), is well chosen. It is largely dependent upon the leadership of those who received their training in the rural or urban field. The total picture therefore presents us with a challenge to find a cooperative and ecumenical approach to geographical areas that include all three types. This is the meaning to us of the rural-urban challenge.

In developing an area strategy it is important for us to think in New England terms. If Southern New England says, "We have no rural parishes," we reply, "Adopt some from your neighbor counties to the north." If Northern New England says, "We have no inner-city parishes," we answer: "Think New England and then think beyond." We all need each other. For the sake of our own souls and for the sake of the Kingdom, we must adopt a total strategy.

Our Hope

The hope of the New England Town and Country Church Commission is that we may have the thrill of sharing in one effective ecumenical movement in New England —one that will have its springs in local parishes and move in the direction of cooperation for the common good. God calls us through need, not creed, and our deepest satisfaction is to work with Him.

It's easier to get ulcers from what's eating you than from what you eat.

—Robert S. Kerr, quoted by E. Paul Hovey in *The Treasury of Inspirational Anecdotes, Quotations and Illustrations* (Fleming H. Revell Company)

Group Ministry in Maine

• Along the eastern coast of Maine, towns are small and the population is often scattered. Many pastors have labored faithfully through the towns and villages of Washington County, but pastorates have often been of short duration and student preachers (commuting 65 miles or more to Bangor Seminary) have been frequent. It was with the hope of providing more adequate ministerial leadership, and of establishing a better means of communication and cooperation among a group of small churches, that the idea of the West Washington Group Ministry came into being.

At first, a committee of the Commission on Town and Country work of the Methodist Maine Conference made a study of the opportunities of the area. Before any steps toward organization were taken, the Commission, with the cooperation of Professor Herbert Stotts of Boston University, explained the purpose and plan of the Group Ministry to each of the proposed member churches. From the beginning—in 1956—the purpose has been democratic cooperation. Each minister remains in charge of his local parish, and each church remains independent.

The Group Ministry is organized through its council, which meets monthly and includes two lay persons elected from each church together with the staff. At present the staff includes three Methodist ministers, two Congregational, one Presbyterian, and one missionary-supported Church and Community worker. Two of the pastors are part-time with the Group Ministry; the others are full-time. These serve the eleven churches which extend along a fifty-mile stretch of coastland.

Numerous joint projects have been undertaken, such as a Vacation Church School, an annual school for Christian Workers, and fellowship meetings. A four-page mimeographed publication, *The West Washington Waves,* sends news and educational and inspirational features into about 900 Washington County homes. A committee on Economic

(*Continued on Page* 13)

Photo by Eva Luoma

The Pasiak Farm in New York's Mohawk Valley

JARED VAN WAGENEN, JR.

• Until recently, very few people would have ventured to suggest that the ownership, size and general conduct of the family farm would not remain essentially as they have been from the beginning. Today, that very comfortable belief is, in the minds of many people, being questioned and alloyed with doubt. The trouble can be stated mainly in one word: "mechanization." The factors which have made the farmer so efficient, and which seem to open up such vast possibilities, at the same time threaten his undoing. Fifty years ago a young man and his wife might buy a farm and give a mortgage for most of the purchase price. I remember the story of the young fellow who bought a farm on these easy terms: "A dollar down and a dollar a year"; this last in addition to the interest. In those days, far and away the biggest investment was a good team of horses. Even in pre-war years, when everything else was cheap, a good young team cost $500 or more, and that was a great lot of money.

Farm Costs—Yesterday and Today

Outside of horse flesh, $1,000 was ample to purchase all the equipment needed on yesteryear's typical farm. Today, a good-sized, efficient dairy farm locks up $20 to $25 thousand in machinery alone. I am not referring to the "show" or estate farm, where it is deemed necessary to have white tile and nickle plate. I mean just a good, down-to-earth, well-equipped dairy farm. Just add up what such a farm really needs—in fact, what it can hardly get along without: tractors, tillage tools, grain drill, forage harvester, ensilage blower, wagons or trucks with tight rack-bodies, pick-up baler, milking machines—all these, plus a hay conditioner. This list does not include big silos that cost $3,000, or cows that sell for $300. Neither does it include the bulk milk tank which we are told may become mandatory within a few years.

No wonder we sometimes declare despairingly that never again in the future will it be possible for a young fellow to start from scratch and some day own his farm. Is it perhaps true that the family farm of yesteryear is doomed and that the future belongs to the big incorporated agricultural unit of thousands of acres, with some of the ablest one-time owners serving as superintendents and minor executives?

In the Mohawk Valley Country

So it was that, at the behest of William Berghold, editor of THE RURAL NEW YORKER, my daughter and I made a little journey a few weeks ago to a farm where a family is exemplifying every tradition of the family farm and is unquestionably making good.

The Cherry Valley Turnpike—more correctly the "Great Western Turnpike," if we use its oldtime corporate name, and now simply "Route 20"—has from the beginning been one of the State's two most important east-west highways. Most of its 300 miles run through good agricultural country because it very nearly follows the Niagara Escarpment. This is that long narrow limestone outcropping which can be traced with perfect distinctness from the limestone gorge at Niagara to the Helderberg Mountains just south of Albany. Somebody has declared—and I think the statement is essentially correct: "Every great agricultural civilization in the world is founded on limestone soil." So it is that, when driving on Route 20, you pass a good many prosperous looking farmsteads along the way.

When you come to the trim village of Madison, turn sharp north and it is only a mile to Solsville, an old town on the Chenango Valley Canal, a waterway which few people will remember as once running 97 miles between Binghamton and Utica. At Solsville, ask for the Augusta Road and four miles further north will bring you to the farm—the home of Mr. and Mrs. Anthony Pasiak. I cannot remember when I have been in a locality with so many big dairy barns of the arched metal-roof type; they have been built within the last dozen, or at the most, 20 years. This region has been cow country for a great while. It is Oneida County—the county that may be called the cradle of America's cheese industry. Not many miles away is the spot where a little more than 100 years ago, Jesse Williams processed the milk of his son's neighboring farms and so put cheese-making on a commercial scale. Seventy-five years ago in the great days of cheese-making in New York State, Oneida, along with neighboring Herkimer County, was recognized as the very heart of the cheese country. The simple, low-cost, frame cheese factories, once hardly less common than schoolhouses, have now vanished. But out of this locality every day of the year a great flood of milk still goes rolling down to supply New York City.

Anthony Pasiak and Family

The Pasiaks make no pretensions to being "Century Farmers" or even longtime farmers. Indeed, Anthony may be called a newcomer so far as agriculture is concerned. In his earlier years he worked in a textile mill, a job seemingly far removed from planting corn and milking cows. He was born in Rhode Island, but his roots go back across the sea to Poland. I am sorry I did not get the full details of the romance which led him from that tiny New England state to find a wife, also of Polish ancestry, in the heart of upstate New York. Anthony is 46, Mrs. Pasiak 35, and the passing years have been good to them because they have three children who will be the family of the years to come. There are Louis, 12, and John, 10—fine outstanding lads, big of stature and mature for their years. Then there is demure little seven-year-old Carol Ann. As I talked with them, it seemed to me that they

exemplified the typically happy busy and affectionate family.

I asked Anthony if he found the farm labor situation difficult, and he grinned as he answered: "You're looking at the labor force right now." However, an instant later he corrected himself by adding that of course in haying time he tried to get hold of some extra help. A few moments later at the barn, I was amazed at the fashion in which his two young sons took over the feeding of the herd.

Well-Managed Dairy Farm

The house, of course, is the heart of the family, but the barn is the heart of the farm. This, as on so many farms in the vicinity, is a modern structure of the arched-rafter type which seems destined as the almost universal barn in coming years. It is the standardized correct width—36 feet. Just now the Pasiaks are milking 38 cows, but the dry stuff and young stock make a total of 65. They are mostly grade Holsteins.

The farm plan calls for a rather unusual acreage of grain, the goal being to grow enough so that none will need to be purchased except high-protein supplement. One item of this plan is now rather unusual. Pasiak sows not clear oats but a mixture of one-third barley and two-thirds oats. This "mixed grain," we always called it, was our own farm practice until the coming of the combine. We felt that, if we let the oats stand until they were ready to harvest, the barley was apt to "crinkle down" and be lost. However, the Pasiaks do not find this is a serious danger.

An Effective Gutter Cleaner

One feature of the barn is unique. That is the gutter cleaner. Midway of the long rows of stanchions and underneath the barn is a passageway into which a manure spreader may be packed so as to be squarely beneath the gutters. Just at this point the smooth concrete bottom of the gutters is interrupted by a hole, perhaps 16 inches square, covered by a removable iron plate. When clean-the-stable time comes, the farm tractor pushes a wooden scraper down the gutter to the holes. The manure of from three to five cows can be handled by one pass of the scraper. If the driver is expert in going forward, reversing and backing up, I am ready to believe that cleaning the Pasiak stable is a pretty small chore. Whatever may be the shortcomings or disadvantages of this device (and these are not evident), it has at least the merit of low first cost. Anthony chuckled when he told me that the cash outlay for the wooden scraper and accessories was just $17.

While I was prowling around the barn and asking questions, my daughter had been in the house visiting with Mrs. Pasiak. The sun was getting low and the boys had already tackled the feeding, so I told him I knew he was anxious to get to milking. He agreed but said we must not go until we had sampled his wife's chocolate cake. So we went into the house and ate the cake and drank a stirrup-cup of coffee, then parted with mutual expressions of regard and, on their part a hearty invitation to come again.

As we drove away, we took with us two emphatic convictions. One was that America with all her faults is after all, a wonderful "melting pot." It still remains the land of opportunity. It is a very splended conception which makes it possible for the son of a Polish immigrant in his own generation and under his own power to win community acceptance and attain economic security.

A Real Family Farm

And the other was this: that we had witnessed what was in a very special sense a real Family Farm. Given a farm like that and a sense of family solidarity such as the Pasiaks exemplify, there is no type of big-scale corporation farming that need for one moment scare them. Their future is secure.

There are certain conclusions which cannot, of course, be gainsaid. With the years, the total number of farms tends to grow less. Much of this is all to the good. We do not wish any farm family to live on a farm so steep, so infertile, or so remote or small, that it cannot give them the opportunity for a full life. Some so-called farms are so handicapped that they ought never to have been cleared in the first place.

Let us therefore shed no special tears over the "abandoned farm." But the farm and the farm family, as typified by the Pasiaks, is a priceless asset to America. We are in an era when strange doctrines and heresies are abroad in the world. But give a man a hundred acres of reasonably good land that he may call "my own" and immediately he becomes a pillar of orderly society and a stout defender of the ways of life which all of us hold dear. May we always be so fortunate as to have with us that type of living and thinking best symbolized by the Family Farm—a living and thinking that will ever survive in competition with corporation farming, not because it spurns mass production methods, but because it is flexible enough to adapt the best in mass production to its own individual operation.

—Reprinted, with permission, from *The Rural New Yorker,* May 2, 1959

Maine

(*Continued from Page* 11)

Relations has cooperated with the County Rural Development Program, seeking to improve economic conditions which are hampered by low income and seasonal work. Youth rallies have brought fellowship and inspiration to the young people of the area. Religious books are purchased and sold through a "Traveling Bookshelf."

The West Washington Group Ministry is seeking to bring about a sense of cooperation. It is a practical way for our small churches to work together and a spiritual way for individuals and churches to have a deeper sense of the presence and power of God.

—Robert S. Brightman

BOOK REVIEWS

More Power for Your Church and Building up your Congregation. By Willard Augustus Pleuthner. Farrar, Straus and Cudahy; New York; 1959. $3.95.

The publishers of *More Power for Your Church and Building up your Congregation* make no attempt to play down the fact that the author's approach to the effective church derives straight from Madison Avenue. On the front of the dust jacket they identify the writer as Willard Augustus Pleuthner of Batten, Barton, Durstine and Osborn, and they point out that Norman Vincent Peale has written the introduction. The book is dedicated to six prominent ministers, the tacit implication being that they endorse the ideas contained within its pages.

Let not the pastor of the conservative, tradition-bound congregation be put off by all this, nor yet by the folksy "my dear reader" manner of writing. It is a sound principle that runs persistently throughout the book: the principle of congregational participation. "Know your congregation as the business man knows his customers," Mr. Pleuthner advises, and gives a variety of recipes for achieving this end.

Among the wealth of illustrations most ministers almost surely will find some that are adaptable to their own situation. Indeed toward the end of the book, tactfully buried in fine print, lie three pages entitled "Dangerous Dignity of Church Boards." What would the congregational reaction be if some Sunday a minister were to use the text of this in lieu of a sermon? It is an interesting speculation.

The program ideas in the book are by no means all Mr. Pleuthner's. He has garnered them from many sources, and frequently he tells you where to write for further information. Occasionally an entire chapter is contributed by someone else. Charles Schmitz, broadcast training specialist for the National Council of Churches, writes on "Broadcasting and the Local Church," and Lee Hastings Bristol, Jr. of Bristol-Myers Products contributes "eighty-six program and project ideas." Joseph E. Boyle of the J. Walter Thompson Advertising Company describes the Advertising Council's program of Religion in American Life and gives specific instructions for the local church to capitalize on it.

Much of the content of the book is not appearing in print for the first time. Actually it is a reprint of twenty-five chapters from two of Mr. Pleuthner's previous books plus five new chapters. Among these five is one on "Prayers for Use of Laymen." Homeliest and most original of these is the contribution of a Mother Superior "who prefers to remain anonymous." To some, this prayer alone will be worth the price of the book.

—Louisa R. Shotwell

The World is Learning Compassion. By Frank C. Laubach. Fleming H. Revell Company, Westwood, New Jersey. 1958. $3.50.

Two sentences in the Foreword of this book help us to understand its significance: "The purpose of this book is to show that the compassion of Jesus, which has been kept alive for nineteen centuries within the Christian Church, has in this century burst out into the secular realm. . . . The new thing is that both the people who have and the people who have not are really trying to do something to wipe out that poverty and misery."

This is a fascinating, challenging and thought-provoking book. It is fascinating because of the theme that Dr. Laubach has chosen. Compassion which is at the heart of the Christian faith has not been lifted up and analyzed as it should have been. Jesus did something to relieve the suffering of his fellow men. Dr. Laubach illustrates how men in these times are being activated by this same compassion. A glance at the Table of Contents indicates that the Church, Foundations, individual nations and international agencies have joined hands in a tremendous war on poverty, sickness, hunger, and illiteracy. To see the scope of this effort published in one book makes a tremendous impact and gives further reason for having faith in one's fellow men.

The book is challenging in that it points out the job to be done, the difficulties that lie in the way, and plans that are under way to meet the problems of the under-privileged people of the world. The author leaves us with the impression that while in recent years considerable progress has been made in this work, there is much more work that must be done in the immediate future. There is an urgency to help those whose lives have been limited by poverty, hunger and ignorance to find a way of life that will give them freedom from fear and want. The author rightly points out that the good life also involves a purpose in living.

The book is thought-provoking. Is there some way of more adequately coordinating all the efforts that are being made to help our fellow men? Is there danger that the Christian Church will feel that with all of the governmental and private programs in the field there is no further need for the Church to function in this most important area?

There is no doubt that we need to coordinate our efforts in a more effective manner. Most people admit that because of the size of the need there is room for both private and public agencies. Non-church groups also say that one of the greatest contributions of the Christian Church lies in its concepts of service and compassion. Christian people have ways of expressing their compassion in vital and concrete ways.

Dr. Laubach knows whereof he speaks for he has seen the evidences of this compassion in many lands. His deep insight, his knowledge of what is happening around the world to relieve the miseries of mankind, his profound Christian faith, and his ability to write in down-to-earth, concrete language, all combine to give us a book that will help the readers to have a sense of perspective concerning recent history and enable them to redouble their efforts to learn more of the compassion about which the author writes.

—Richard O. Comfort

In Love With Time. Poems by Laura Benét. Wake-Brook House, Sanbornville, New Hampshire. 1959. Regular edition, $2.50; paper, $1.00.

To Laura Benét one leaf holds a vast globe "by merely fluttering," and bright birds become "a lonely man's companions." There are twenty-two poems, and much of this poetry is "of the country."

For example,

This point of green
On which my eyes are leaning
Is Eden eternal. . . .

A poem about "Grandmother" includes references to short bread and roast chicken, and also, as rural people do, refers to the type of day:

How roughly autumn wind in the old town
Wrings the blue out of distant hills and speeds
The chattering children swinging by to school . . .

One about a voice that was not young contains this line:

Yet love of life breathed in its every note.

Among other titles are "The Haunted Tree," "Spirit to Maker," "November," "Aspiring Birds," "This Point of Green."

The author's hobbies are, among others, the sea and woods. The poems express with fine taste the philosophy of a mature person.

—Benson Y. Landis

The Larger Parish and Group Ministry. By Marvin T. Judy. Abingdon Press, New York. 1959. $3.00.

This is a timely book born out of the conviction that the rural church must awaken and readjust if it is to serve rural people.

Specifically, it is a call for cooperation between rural churches.

Says Dr. Judy, "The day is long past when a congregation can exist as an isolated unit. It must cooperate. Town and country churches are duty bound to serve the whole community. We have reached a stage where we must discover a strategy of survival."

Of the many forms of interchurch cooperation which have been perfected, Dr. Judy discusses two. These are the larger parish and the group ministry. The larger parish, first invented about fifty years ago by a Michigan minister, is discussed as a plan whereby churches in a natural community work together through a council and staff. The emphasis is upon serving all the people in a contiguous geographic area with an intensive program. The larger parish is generally interdenominational.

The Group Ministry, an adaptation of the larger parish, first advocated by Dr. Aaron H. Rapking about twenty years ago, is delineated as a means for bringing Methodist churches in a county or similar area into a cooperation. Dr. Judy defines the two forms of cooperation, traces their development, describes the organization and programs, defines leadership roles, and outlines preliminary steps for establishing such parishes. The appendices provide a sample constitution and questionnaire forms. A useful bibliography is included.

Dr. Judy discusses many real rural church issues. He pleads for the use of research in determining church program and organization. He deplores the lack of a systematic plan for adjusting rural churches; too often they are left to die. He makes an illuminating analysis of the neighborhood church and he discusses the community and "the enlarged community."

This is a book lay people can understand. The results of Dr. Judy's practical work as a pastor and his research experience are combined to make a readable and informative book. The reviewer strongly recommends it for reading by those who want to be informed about the changing and critical situation rural churches are facing and to learn about proposed solutions.

— Mark Rich

• Wake-Brook House, Sanbornville, New Hampshire, announces the republication of the out-of-print work by Celia Thaxter, "New Isles of Shoals Book." This book deals with the lake and coastal regions of northern New England. Published in paperback, regular hardbound, and hand-bound in linen editions.

Dr. Dahlberg Sends Greetings to Dr. Alice Masaryk

• Lauding her "lifetime of witness to human freedom," Dr. Edwin T. Dahlberg, president of the National Council of Churches, sent congratulations to Dr. Alice G. Masaryk on her 80th birthday. Long a resident of this country, Dr. Masaryk is the daughter of Czechoslovakia's first president and sister of Jan Masaryk, Czech foreign minister until his mysterious death in 1948.

Dr. Masaryk began her social work with Jane Addams at Hull House in Chicago. She returned to Czechoslovakia in 1939, where she was president of the Czech Red Cross, and stayed until her brother's death. She left her Communist-controlled homeland for Switzerland, later coming back to the United States.

New Family Films

• Three new motion pictures from the Family Films studio in Hollywood show how teenagers successfully meet everyday crises in their lives —large or small—by their own application of Christian teachings. This new series of youth-centered sound motion pictures is in line with the policy of Family Films to provide materials that meet demonstrated specific needs in the total work of the church. There has been a great demand for teenage films, and this new series can be very effectively used for youth gatherings.

"Teenage Code" deals with two different viewpoints. One says there is nothing wrong with cheating unless you get caught. The other says there is only one code for a Christian to follow.

A young boy, faced with the conviction to really live for Christ, enters a never to be forgotten essay contest in *"Teenage Challenge."* The three films were premiered at the July audio-visual convention and exhibits of the National Audio-Visual Association in Chicago. They are now in distribution through Family Films franchised libraries. Each is 30 minutes in length, black and white, and rents for $9.00 per day.

National Convocation

On The Church in Town and Country

• Under the Auspices of the Department of the Town and Country Church, Division of Home Missions, National Council of the Churches of Christ in the U.S.A., in cooperation with the Kentucky and Louisville Councils of Churches.

LOUISVILLE, KENTUCKY OCTOBER 20-22, 1959

General Information

Who May Attend? You! If you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

For hotel reservations, write directly to the hotels listed on this page.

Headquarters:

SHERATON-SEELBACH HOTEL
Fourth and Walnut Streets Louisville, Kentucky

An attendant will be at the registration desk on Monday, October 19, from 4:00 to 8:00 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

To help carry the expense of the Convocation, a registration fee of $2.00 will be charged.

Outline of Program

TUESDAY, OCTOBER 20

Registration—8:00 A.M.
9:00 A.M. Opening General Session, Dale W. Medearis, presiding.
9:25 A.M. Worship Service, Shirley E. Greene
9:45 A.M. *Emerging Patterns in the South:* Harold Kaufman, Mississippi State College
10:45 A.M. *The Speaker Faces the Panel:* Ross Freeman, Moderator
Members of Panel: Perley F. Ayer, C. Morton Hanna, V. A. Edwards, Alice Cobb, James Sells, W. Ross Baley

LUNCH

2:30 P.M. Classrooms or Seminars (see list)

DINNER

7:30 P.M. General Session, E. Colvin Baird, presiding
Preaching to the Contemporary Culture: Frank Caldwell, Louisville Presbyterian Seminary
8:30 P.M. A Service of Worship, E. W. Mueller, presiding
Sermon, Samuel Vander Meer
Music, Southern Baptist Seminary Choir

WEDNESDAY, OCTOBER 21

9:00 A.M. General Session, J. Edward Lantz, presiding
9:15 A.M. Worship Service, Sam M. Varnell
9:35 A.M. Classrooms (see list)

DENOMINATIONAL LUNCHEONS AND MEETINGS

6:30 P.M. General Session, Henry S. Randolph, presiding
The Christian Layman's Responsibility for World Missions: D. W. Brooks, The Cotton Producers Association

THURSDAY, OCTOBER 22

9:00 A.M. General Session, Louis P. Meyer, presiding
9:30 A.M. *The Appalachian Study:* Earl Brewer, Emory University
10:00 A.M. *The Rural Church in World Perspective:* Richard O. Comfort, Agricultural Missions, Inc.
11:00 A.M. *Summary:* Dale W. Medearis, Chairman of the Department of Town and Country Church
11:30 A.M. Worship, Charles S. Spivey, presiding
12:00 M. Adjournment

Classrooms

1. *Theology of Church Cooperation:* Jon Regier, National Council of Churches
2. *Church and Agricultural Policy:* Shirley E. Greene, United Church of Christ
3. *Church and the Rural Industrial Community:* Charles S. Sydnor, Presbyterian Church, U.S.
4. *Theology and Rural Life:* Philip H. Steinmetz, Massachusetts Council of Churches
5. *Techniques of Making a Church or Community Study:* Lonnie Hass, Disciples of Christ
6. *Pastor-Layman Relationships:* Samuel J. Patterson, Jr., National Council of Churches
7. *Community Development:* E. J. Neiderfrank, U.S. Department of Agriculture
8. *The Church and Faith Healing:* Wade Boggs, Jr., Presbyterian Church, U.S.
9. *Communications:* James Sells, The Methodist Church
10. *Areas of Persistent Poverty:* Perley F. Ayer, Council of the Southern Mountains
11. *Interdenominational Administrators of Town and Country Work:* Dale W. Medearis, Disciples of Christ
12. *The Church, Youth and Vocational Guidance:* Andrew Young, National Council of Churches
13. *The Church and Older Persons:* Esther Stamats, U.S. Department of Health, Education, and Welfare
14. *The Town and Country Church Movement:* Mark Rich, Missouri School of Religion
15. *The Church and the Alcoholic:* John C. Moore, The Methodist Church
16. *Church and Recreation:* Larry Eisenberg, The Methodist Church
17. *Church and Marriage:* William Genné, National Council of Churches
18. *The Church in Areas of Racial Tension:* Cornelius Tarplee, Protestant Episcopal Church
19. *The Church in Areas of Out-Migration:* Vinton Bradshaw, Christian Theological Seminary
20. *Area Ministry:* Marvin Judy, Perkins School of Theology, S.M.U.

Louisville Hotels

Sheraton-Seelbach ..... $7.00 per day and up
Henry Clay ..... $5.00 per day and up
Watterson ..... $4.50 per day and up

International Christian Fellowship Center

• The United States effort to help establish a permanent Christian Fellowship Center in Belgium has its roots in the Protestant Pavilion of the 1958 World's Fair. The independent United States committee of 100, under the leadership of Mrs. Cynthia Wedel of Washington, D. C., immediate past president of the United Church Women, and Mr. Charles Parlin, an international lawyer and prominent Methodist layman of New York City, is continuing to promote interest in and support of the project.